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THE
MISSIONARY LINK



FOR THE
WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA

JUNE, 1911

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TABLE OF CONTENTS

IN EASTERN LANDS.	FOR MISSION BANDS.
Sakiña. Miss Adeline W. Owen . . . 4	Christian Wedding at Jhansi Ella C. Morrison 10
A Faithful Worker. Miss S. A. Pratt . 6	Echo from the National Jubilee . . . 11
An Awakening. Miss Florence Wells . 7	
HERE AND THERE.	ITEMS OF BUSINESS.
Engrossing Problem 8	Treasurer's Report 12
A Winter's Work 9	Missions of Woman's Union Missionary Society 13
Memorial 9	Endowed Beds in Margaret Williamson Hospital 13

THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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THE MISSIONARY LINK

VOL. XLII.

JUNE, 1911

No. 6

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

AS a sign of personal sympathy we welcome this announcement: The Emperor of Japan signalized the anniversary of the founding of the Empire, by the gift of a million and a half *yen*, to be used for the alleviation of the sick poor among his subjects. He stated, in making the gift: "It is a matter of deep regret to Us if any of our subjects, suffering from illness, cannot find the means of obtaining medical aid, and on that account may have to die prematurely. To provide means of relief to such poor, helpless people We have ordered to be set aside a sum of money belonging to Our household, and that it be used as a fund for the relief of such of Our helpless people. Knowing Our will, you must try to carry out Our wish in order that the people at large may be at ease."

IN *The Japan Evangelist* we learn; "The American Peace Society of Japan was organized at the Rooms of the Foreign Board of Trade, Yokohama, January 30, with a charter membership of 180. Americans in Japan have felt the need of some representative organization which could express sentiments relative to international questions. There is also need of some educational movement which will bring directly to them the best that the world is saying and thinking on the question of peace."

FACTS of the *New China* are thus given by Dr. Morrison, the Peking correspondent of *The Times*. "In a recent journey across China, he found everywhere that the poppy is making way for corn, and not only is the moral benefit great, but the material gain is also on the right side. Food is cheaper, and the people are better fed. Under pressure from the Popular Assembly, an Imperial Edict has gone forth ordering the speedy preparation of a Constitutional programme, including the formation of a regular Cabinet. The Celestial Empire in its dealing with the opium vice has called forth the admiration of the world."

THE twenty-third annual report of the Christian Literature Society for China is devoted to a comprehensive survey of its work. "The many influences which are shaping the new China are favorable to the speedy propagation of Christianity. The inauguration of representative government has brought to the front the leading men in each province, to whom, by means of the new postal system, literature can now be freely sent; while the new schools and colleges are breaking up the stagnation of thought, and causing students to seek for the best and truest things the West has to offer.

"A striking example of the influence of the Society is afforded by the distribution of 277,000 posters giving facts about Halley's Comet. During the year the Society published thirty new books, making 47,000 copies and 3,966,000 pages."

MR. D. LAZARUS states in the *Indian Review* that "the Indian Christians now number about four millions. Large numbers of them are intensely loyal, as well as educated. One graduate out of every twelve in college is a Christian, which is remarkable as most of them have been gathered from 'the depressed classes.' A number of Indian Christian women have taken degrees in Medicine, Arts, and Literature."



JOGIANA SCHOOL, ALLAHABAD.

IN EASTERN LANDS.

INDIA—FĀTEHPUR

SAKIŅĀ

By MISS ADELINE W. OWEN

A SHORT time ago a little girl, ten years old, was brought to the Fātehpur Dispensary, her face badly burned, cheeks, nose, eyelids and forehead. It seemed that the previous evening her brother, a man of about twenty-five years, had in anger, pushed her into the fire, face downwards, as she was cooking the evening meal. Then, in fear and remorse, useless Indian remedies had been plastered on the raw wounds, and it was a sad and tedious process to soak these off, and present a surface clean enough for scientific treatment.

As two nurses were engaged in this task, one of them who has a very sweet gift of sympathy with children, was telling the little one very gently and tenderly of the Lord Jesus—of His love for children, His power to help them if they would trust Him, how He died for them, and wanted to save them, and make them His little disciples.

SakiŅā was suffering in silence what would have made many an older person groan or scream with pain. Moreover, she was listening intently. She could see nothing, for her eyes had disappeared temporarily behind two puffs of angry swollen flesh. But her mind was working, and her replies were so intelligent for a child, hearing of the wonderful One for the first time apparently, that the nurses were quite surprised. Finally the little marred face was lifted, and SakiŅā said wistfully: "I have no one in all the world, but my brother, and the Lord Jesus." She added that her father and mother had died and she was now her brother's housekeeper. Such a brother! His low-browed, scowling face, and coarse mouth betokened a sullen resentful temper easily roused to deliberate brutality. Indeed, it proved to be his habit, to cruelly use this confiding and loyal little sister. The neighbors even were afraid of him and what he might do to them, and were, on being questioned, too terrified to promise legal evidence, but gave whispered hints, which filled our hearts with sorrow for the unfortunate child.

The remarkable part of SakiŅā's statement that the Lord Jesus was "hers," was given so calmly, with such a quiet trust, we were all

astonished, and pleased. Our Dispensary is not often the place of a confession of the Lord Jesus Christ, though this is not the first time that it has been, I am glad to say. But this child's faith so infinitely precious in the sight of the Good Shepherd, was under God, the fruit of the faithful and intelligent work of two of Miss Todd's teachers.

The Fātehpur rescue work has a small corps of young Bible teachers, in some cases, themselves the triumph of Jesus, over former lives of sin or shameful misfortune. This little band of workers has been well trained in the knowledge and giving of the Gospel, and they are already keen in their thirst for souls. They go daily to the city and to the nearer villages, carrying the water of life to all who are soul thirsty enough to receive it. So it was that two of these teachers had found Sakiña some weeks before in the "Dhobi Village," and had taken pains to teach the child. Now, in her pain and darkness, Sakiña's thoughts turned toward the Lord Jesus, in confidence that He did love her and that He was hers.

Day by day the little patient was brought to us, and daily she endured without a murmur, a long and painful dressing. As her face healed she showed her convalescence by being easily worried by little things. Flies especially, annoyed the poor mite and her general condition was not good all this time. The long strain of pain, and probably poor food, were causing her to lose strength, and one day her heart behaved so badly, that it was thought best to take her into the Hospital as an emergency case, although it has not been properly opened yet for in-patients.

While there, Sakiña gained rapidly. The food was plentiful, simple and nourishing, and the little girl was soon able to walk about. Her brother came to see her almost every day and appeared to be very fond of her, for he had probably heard that he might soon be in the bad books of the local authorities. One day he came and took her from the Hospital grounds unknown to all, and without a word of good-bye to anyone, though we all quickly suspected the reason which proved later to be the true one.

The previous Sunday Sakiña had gone to the Hindustani Presbyterian Church with our girls, sitting very quietly through her first public Christian service. Afterwards she came to me, saying brightly, that she had come to church with the nurses and liked it. Then her brother took her stealthily back to her own dark comfortless little home.

She was evidently threatened if she had anything to do with any of us, for when the rescue-workers called once or twice, the child appeared to be hidden and the home was locked. Finally, Dr. MacKenzie went there and happily found Sakiña at home. She seemed to be frightened at first, but the doctor's firm gentleness, for gentleness can have a persistent, unfailing quality in it that wins, soon won her confidence, and shortly after the brother returned from his work. The doctor reassured him, and bidding him bring Sakiña without fear, from time to time to the Dispensary, she left.

It turned out that the hope we had quietly cherished among ourselves, that this little girl might be given to us to be educated, if we waited in patience and in prayer and that she might perhaps be sent to our Cawnpore Orphanage, had leaked out in some way. Sakiña had herself heard it, was overjoyed and had perhaps told her brother in a child's artless way.

A few days passed in silence, then as I was sitting at the Dispensary office-table, after the patients had gone, preparing to close the registry for the day, there was heard a little delightful exclamation from two of the nurses, who brought Sakiña to me in triumph a minute later. The little girl seemed glad too, and came up to me quite fearlessly, her face all wreathed in smiles. I hardly knew her with her new face, for the burns had healed with wonderful smoothness, and in a short time hardly a scar will be visible.

Her bright black eyes, looking out of a not pretty, but honest little face, were dancing with fun. The nurses fondled the lost lamb, with a touch of the Good Shepherd's own joy in finding her. We seized this opportunity to tell her still more about Him and to urge her "never to forget the Lord Jesus." When we learned that the brother had himself brought Sakiña, and had gone on to the bazaar, we rejoiced at this renewed confidence, feeling that already prayer had been answered and our Doctor's visit had been well worth while. Pray with us that God will yet work in the brother, until he is willing to relinquish Sakiña for a time anyway, to receive the advantages we would so gladly give her, that she may indeed become a "child of light." And pray that the brother too, may give up the old, cruel path, and enter into the life of love and victory which is even now ready for him in Christ Jesus.

JAPAN—YOKOHAMA

A FAITHFUL WORKER

By Miss S. A. PRATT

LIVING on the side of the hill leading to our Mission grounds is a middle-aged Bible woman, who many years ago was led to Christ, and has since been serving Him with her whole heart. She has been greatly blessed and, thinking that the friends at home would like to see one of her letters regarding her daily work, I am sending it.

"Last month a fire occurred near my house which frightened us very much. Happily, it was in the day time and as my house is on a wide street, we had time to take out everything. By the mercy of God, my house was not burned but I took a severe cold at that time which resulted in a long serious illness. I am glad to say that I am recovering my health and hope to be able to go to the Bible School soon for study. On account of this fire, one woman, the wife of a Christian tailor, was led to see the foolishness of bowing down to idols and decided to follow Christ. This woman had been an earnest believer in Jizô Sama, the god of children, for years. The street where I live takes its name from this god, whose small temple has stood for more than thirty years. On the 4th, 14th and 24th of each month a fair is held on both sides of the street, and the believers of Jizô Sama go to the temple and worship him by ringing small bells and offering candles.

"Although I had taught this tailor's wife for a long time, taking her to meetings or reading the Bible to her, she could not understand in what way Christianity was superior to Japanese religions. But in the recent fire her idol was burned and she has realized at last the folly of worshipping an image, the work of men's hands. So we know that all things work for God's glory. Please pray that this woman may come out boldly and remain true to the end.

"One young girl whom I talk to in the prison, was formerly serving in the home of a noted Pastor in Tokyo. Every day the Pastor's wife talked to her about accepting Christ, but she left that place without making any decision. Soon she got into bad company which finally brought her into prison. The Bible teaching which we give her every week seems to be influencing her life for good.

"One woman I am now leading to Christ used to go to Sunday School in her childhood, so that she learned much of the blessed teaching. But her parents sold her to a bad place,

as they were exceedingly poor and she was obedient enough to sink into the worst forms of vice. However, she constantly prayed to God to deliver her. In answer to her prayers, a certain man paid the ransom for her and took her home as his wife. So she believes in God, but I am trying to teach her more fully about salvation and the need of confessing Christ before the world. Pray for the man, who is now earnestly studying the Bible. He keeps a stocking-store and one day as I went to buy, an opportunity was given me to say a few words about Christ. He listened with tears, and rejoiced at the blessed news. Since the death of his wife, which happened a year ago, he has been quite unhappy. His two children have begun to attend Sunday School and the man has become so interested in Christianity that one of the young Bible readers and myself visit him every week.

"A man I know, wrote the names of people he had wronged years ago on a hanging scroll, and burned incense before it every day with confession, thinking to redress the wrong he had done them. I gave him the Gospel message and he became interested, but was called away from earth before he made confession of his faith. I am now teaching his wife and children.

"The young girl I rescued from the hands of a wicked man three years ago, is doing well in a mission school by the assistance of some missionaries. After the death of her parents she was taken into the home of a stranger where she served as maid. When she was eleven years of age, she asked this man to send her to school, because she did not want to grow up ignorant, and the man promised to send her to a lovely place where she would get all the learning she wished beside great riches and pleasures. She waited patiently for some time, but what was her surprise one day to hear her benefactor and a stranger making a bargain to take her to a bad place. The stranger refused to pay fifty dollars in gold because the girl was too homely, so the contract was not made that day. It was providential that I called at that house that day, for the girl told me what she had overheard and I was able to take her away from that man. I brought her to my house and sent her to serve in a good family where she was allowed to go to a night school. Soon she was placed in a mission school and shows remarkable ability. She has resolved to give her life to evangelistic work in thanks to God for rescuing her from a life of vice. I thank God for permitting me to help in this work and I also thank

you for the part you have done in sending me out to preach the Gospel.

"Five years ago I went into the house of a woman who was a great believer in a fox-god. She had a little girl, and the first few years of her married life were happy ones, but trouble came and she was finally deserted by her husband. This drove her to madness and to drown her grief she daily offered prayers to this god, ringing bells and doing many other foolish things. However, seeing that no peace came for all her praying, she determined to kill her husband and afterwards drown herself with her child.

"It happened just at that time that I went to her house with the Gospel message. She listened attentively every time and the thought of revenge gradually vanished from her heart. Her daughter was sent to a mission school, from which she graduated last year, and the woman is rejoicing in her Saviour. It took five years of patient toil to lead her to Christ.

"Last June I brought two young men and one woman to the convention that was held in the Bible School for three days. From that time they became quite interested and by the grace of God they made the final decision to stand for Christ. One of these young men is serving in a store and is greatly valued for his faithfulness since he became a Christian. One man and his wife have been led back to Christ after ten years of careless living, and their three children are now attending Sunday School.

"One of my inquirers is a chimney sweep. I became acquainted with him in this way: I was walking on the street about three years ago when I saw a woman staggering along by the aid of her cane. I approached her and sent her home in a jinrikisha, promising to call in a few days. I can not describe to you the extreme poverty in which I found her. Her aged mother lay ill on some rags which served as a bed and both were shivering without any fire or food. The old woman formerly kept a large drug store in Tokyo, but the property was wasted by one of the sons. The young woman married a chimney sweep in Yokohama but was soon deserted on account of illness. I found the man out and compelled him to take back his wife, while the aged mother was sent to Tokyo to her other children. The young woman listens attentively to the Gospel teaching with her husband who had once made up his mind many years ago to be a Christian, but lost his faith through drink and bad company. I ask your earnest prayers for all, as well as for myself."

AN AWAKENING

By MISS FLORENCE WELLS

LAST autumn we lost three of our most faithful servants. Two of them, a man and his wife, went back to their old home in the country as their father has been having a trying time on the farm since last summer's floods. The third, the school cook, went to the Home prepared for him Above. We were especially sorry to lose the two men, not only because they had faithfully served the Mission so many years, but also because they were such zealous Christians.

Lower servants were promoted, and new ones were called in to fill the vacant places, who were not Christians. Aside from the mid-week prayer meeting, led by one or another of the foreigners, the servants have a Saturday evening meeting by themselves. The new ones came to these meetings and soon began to feel quite at home on the Compound.

One morning in January our house-cook came into the dining-room and announced that there had been "a great house-cleaning, a cleaning-up of hearts." On inquiry, we learned that the new janitor of the Girls' School and his wife, the new night watchman and his wife, and the wife of the house-boy, had given their hearts to God. They were all baptized on February 26, and united with the Church, having their children baptized at the same time. You may be sure that there was joy, not only in Heaven, but in their hearts and ours.

We thought we would enquire a little as to what had helped them to become Christians. The night watchman's wife said that her first husband had been a Christian, so she knew a good deal about the belief, and was ready to acknowledge her faith in Christ, in company with her present husband. Waka, the house-boy's wife, was also married before; and her first husband was most unkind to their little girl, while her second husband has been a kind father to his stepdaughter. For three years she has had teaching and the witness of her husband's practised Christianity. Early in the morning on last Christmas Day a fine baby boy came to them. Her husband told her that this was a gift from God on His Son's Birthday. Now, it is customary in Japan when you receive a present, to give in return a gift as nearly equal in value as possible; so, when the Christmas baby came, the mother gave herself to God. The happy father said: "This Christmas baby is truly a blessing from God."

HERE AND THERE

ENGROSSING PROBLEM

The Christian, published in London, furnishes us with this significant text for a subject now engrossing the missionary world:

"**M**OHAMMEDANS in London are initiating what may be called a 'forward movement.' Hitherto they have confined their religious services to periodical meetings held at a central restaurant. In Great Britain, we believe, there is not one mosque, with the possible exception of a certain building in the city of Liverpool. Now this warlike faith, which is such a terrible obstacle in the way of Christian missions in heathen lands, proposes to invade the Metropolis of Christendom, and a sum of £100,000 is asked for, in order to build a mosque in Bayswater that shall be the headquarters of Islam in the British Isles. Among the promoters we are amazed to find several who are bearers of English names! We are not at all afraid that it will make headway among the people at large, but we recognize in this proposal a loud call to Christians of all shades to return to their 'marching orders,' and redouble their zeal for the spread of the Gospel in the unhappy lands which are still under the blight of the False Prophet."

THE *Second General Conference on Missions to Moslems*, held in Lucknow, India, January 21 to 28, opened our eyes to the stupendous responsibility of the Christian world in this direction. Dr. S. M. Zwemer considered the problem under four heads: "(1) Statistics; (2) Political conditions and developments; (3) Social and intellectual movements since the Cairo Conference; (4) The changed attitude toward the Moslem world, and missions to Moslems in the churches as a result of the Cairo Conference.

"1. *Statistics.*—The total population of the Moslem world has been variously estimated from 175 million to 250 million: India, 62 million; Java, 24 million; Russian Empire, 20 million; Turkish Empire, 14 million, and China, 5 to 10 million. Next come Persia, Morocco, Algeria, Arabia and Afghanistan, with populations varying from 4 million to 9 million. The most significant fact is, that it is in almost every case a growing population. In India the Moslem population has increased during the last decade by over 9 per cent. In Tibet it is estimated that there are 20,000 Moslems, and in South Africa they are now to be

found from the Cape to the Congo. In Abyssinia they are growing, and in the New World they now number 56,600, 8,000 of whom are to be found in the United States.

"2. *Political.*—A general survey of the political changes in the Moslem world since the Cairo Conference five years ago, shows more surprising and sudden transformations than those by Aladdin's lamp in the Arabian Nights. Turkey, Persia and Arabia, the three Moslem lands of the Nearer East, have experienced greater industrial, intellectual, social and religious changes within the past four years, than befell them in the last four centuries. . . . Leaders of the Moslem world realize that these changes have been so extraordinary that they indicate a new era for all Western Asia and North Africa. The political and national awakening has extended already to Russia, Egypt and Malaysia, while even in China there is a new Pan-Islamic activity. It is significant that to-day less than one-fifth of the Moslem community are living under direct Moslem rule, whereas once the Moslem Empire was co-extensive with the Moslem faith.

"3. *Social and Intellectual Movements.*—The great problem of Turkey under the new régime is "How shall the new nationalism deal with the old religion?" The political question in Persia, Turkey, Egypt and Algiers to-day is simply whether the old Koran or the new democratic aspirations shall have the right of way. It has yet to be proved, according to Lord Cromer, whether Islam can assimilate civilization without succumbing in the process, for 'Reformed Islam is Islam no longer.'"

"If it is impossible to change the curriculum of El Azhar University in Cairo without a riot, will that institution or Robert College control the future thought of Western Asia?"

"Mr. Gairdner's address at the Edinburgh Conference showed that 'the modernist movement touches every Moslem who receives education on Western lines, whether in Java, India, Persia or Egypt, and compels him to adopt a new theology and a new philosophy and new social standards, or give up his religion altogether.' The great increase in the realm of Moslem journalism and the Moslem Press, indicative of a spirit of unrest, is shown by the fact that no fewer than 747 newspapers and magazines had come into existence in Turkey since July 24, 1908. In Russia the new Islam is rapidly producing a new literature by translations and adaptations. The religious movements in Islam to-day are radically pro-

gressive or retrogressive. The disintegration of the whole system is rapidly proceeding, and may result in the rise of new sects, or in an attempt to rejuvenate the system by abandoning much of that which was formerly considered essential.

"4. *The Changed Attitude in the Home Churches Toward the Moslem World.*—As a result of the Cairo Conference, the Christian world has been awakened as never before to the absolute need of taking in its sweep the activities of the Moslem world, for the sin and shame of long neglect and ignorance have, in a marked degree, been acknowledged and put away. A new flood of literature on the subject has gone over Western lands, and mission study textbooks on Moslem lands are sold by the thousand. Since the Cairo Conference over a score of books have been published by missionaries, setting forth special aspects of the problem and appealing to the Church to meet the needs of Moslem lands. The unprecedented activity of the secular press is noted. In the religious world the greater attention paid to work among Mohammedans in Conferences, and the new plans put on foot to more adequately reach the Moslem peoples indicate a new and encouraging effort on the part of the Christian Church in Western lands."

Miss Wishart, our Superintendent of our mission at Allahabad, wrote thus of her impressions of the Lucknow Conference: "I spent from January 21 to 28 at the Moslem Conference as a delegate from the *Woman's Union Missionary Society*, and came home with a new vision of our responsibility to the Moslem world. I met a delightful set of delegates from Arabia, Turkey and South India, whom I enjoyed greatly. The sessions of the Conference were almost trying in their intensity. The whole tone and atmosphere of the Conference were splendid, the singing and prayers fervent and inspiring, and the papers very interesting and helpful.

Dr. Zwemer's management was superb. He is a man in whom Christ is very manifest, and he carried the sessions through with a swing that allowed no one to be prosy and dull.

There were eleven countries represented, and about 175 delegates, with many visitors. Although there were many different church and missionary societies represented, yet there was the utmost harmony and unity of spirit.

I must confess that we at Allahabad have not been giving the Moslem problem the study and attention that it needs, for it is the greatest and strongest foe to Christianity in the world to-day.

Perhaps because the Hindus are in the majority, and are easiest to work among, we have had more work with that class; but henceforth, I hope it will be different. We have about sixty Mohammedan girls in our schools now, which is more than for some years, but I trust this is only a beginning of what will be in the future.

Dr. Zwemer put stress on work among girls as the foundation for zenana work and we know that this is imperative.

A WINTER'S WORK

OUR warm friends in the Church of the Pilgrims, Brooklyn, whose interest dates from 1865, have completed another year of successful and most useful work for our different mission stations. One of its active members writes: "You will be glad to hear that instead of preparing one mission box we have completed three.

"One is our regular contribution to Cawnpore, and a second for Calcutta, in which among the useful articles, are seventy dressed dolls. We have also prepared a useful box for the Margaret Williamson Hospital, Shanghai, China, in which we included quinine, old linen, antiseptic gauze, and a piece of cheese cloth.

We know what a warm welcome awaits these boxes, representing so much of thought and careful selection on the part of busy workers. What a saving of valuable time they mean to our over-pressed missionaries, who need this peculiar service from those who hold the other end of the rope in this land of resources!

MEMORIAL

MRS. JOHN C. STOCKBRIDGE, the President of our Providence Branch, passed to her reward March 6th, at the advanced age of 91 years. She became identified with our Union Missionary Society in 1872, and the Branch has taken special interest in zenana work, supporting a Bible Reader in Calcutta, and for some years a scholarship in the Gardner Memorial School. We have numbered many warm and helpful friends through the Branch.

It is always an inspiration to note that our officers in branches have largely promoted every good work in the Master's Vineyard, and we rejoice that Mrs. Stockbridge was identified with many organizations having the advancement of Christ's kingdom as the important object. Who will take up her vacant place with the same consecration and zeal?



HINDU SCHOOL.

FOR MISSION BANDS.

CHRISTIAN WEDDING AT JHANSI

By ELLA C. MORRISON

PERHAPS you know that one of the duties developing on the missionary in India is arranging marriages for those under their care. We have lately been having some experience of this.

Our Christian *baira* (head house-servant) had for some time been wanting us to get a wife for him, and we had made some unsuccessful attempts. Hearing of some very satisfactory wives who had come from the Orphanage of the "Canadian Presbyterian Mission" at Indore, Central India, we wrote to the missionary in charge, asking if she could help us. In reply she said a girl named Ramli, she thought would be most suitable, and after a few necessary preliminaries, we made arrangements for her to come here to Jhansi. When we told the *baira* he was delighted and even when informed that we did not know just what her personal appearance might be,

(often quite an important point with some of them) he said that he did not mind about that. It was quite amusing to hear Binda, the blind boy, coaching him as to what he ought to do, and all the servants were most interested.

There was rather a funny little incident the day the bride-elect arrived. She came with a missionary and his wife and baby from Central India, and drove up to the bungalow in company with their *ayah*. We have a little lad, about twelve years old, who assists about the house, and who is just as inquisitive as the average boy, if not more so. He was out on the veranda, all attention, to see the arrivals, and when the *ayah*, who was neither young nor prepossessing, descended from the *gari*, his face was a study.

That evening we arranged a meeting for the couple and they expressed themselves quite satisfied, so we made arrangements to have the marriage two days later. They wanted one day between for the engagement, and as Mrs. Ree and Miss James were planning a tea for

the nurses that afternoon, they were both invited to come, and it suited very well.

They were married about noon, December 31. The bride wore a pink cotton dress, and a plain white *sari* and carried some pink roses. She really looked very well and so much prettier than if she had worn European dress, as so many of the native Christians are inclined to do now. We took her to Church, and the groom followed in a *tonga* (native conveyance) with Binda. They were married by Rev. Mr. Forman of the American Presbyterian Mission and after the ceremony, the happy man proudly conducted his bride to the *tonga*. Nearly all our servants were waiting outside the Church door, and the *mali* (gardener) presented him with a bouquet. We had asked some of the Christians from the other missions, and had a tea for them in our bungalow garden.

About a week before this, a Parsee man, who had a child as patient in our Hospital, presented Dr. Ernst with a two-storied cake, very elaborately decorated, which served for a wedding cake. Later in the afternoon they went to a tea, given by some of the native Christians, so altogether, it was quite a day for them. The *baira* and Binda had always gone to Church together, so we were rather anxious to know how they would arrange matters next day, which was Sunday. But the married couple took Binda with them, and have continued to do so, as well as to the weekly prayer-meeting.

Ramli is now teaching in our school in the Hospital Compound. She is a member of our Christian Endeavor Society and sewing class, so she is not likely to be lonely, as she otherwise might be, after coming from an Orphanage where there are a large number of girls. Both seem very happy, and as this is the first Christian household among our servants, we hope much from its influence.

The *baira* was formerly a Mohammedan and had always worn a beard, but, to our surprise, about three weeks ago, he appeared without it. His wife had persuaded him to have it shaved off, giving as a particular reason, that one day when they were in the *bazar* together, she overheard some one remark: "There is a Mohammedan with a Christian wife." It is better that everything which seems in any way to connect him with his old life should be given up. He does not seem to have the least inclination towards any of the old customs, or desire to participate in the festivals and merry-making which seem to us to be never-ending. He could neither read nor write when he came

to us, but now with some of the other servants, he is being taught daily by one of our Bible women, and can read his Bible quite well. He is also learning to write and keep his own accounts. Sometimes he and Binda go to the *bazar* and read and talk to the people congregated there. To many of them it seems very wonderful to see a blind boy able to read. We hope and pray that they may both be more and more used in helping to bring into many other lives, the light which has come into their own. Will you not join with us in this prayer?

ECHO FROM THE NATIONAL JUBILEE

ONE of our members gives us this incident: "I was especially impressed during the National Jubilee by the address, at the Missionary lunch, of Dr. Mary E. Carleton, of China, and its sequel.

She told of her first introduction to the Hospital in Canton of which she was to be the head, her predecessor being ill with cholera. In making the rounds she noticed a woman with a baby in her arms and a little girl hanging to her dress, and asked her guide, 'Why does this woman look so very sad?' The answer was that the father of the children was so angry that the baby was also a girl, that he was going to sell it as soon as his wife came home—sell it into probable slavery or shame. This seemed so dreadful to the warm-hearted Doctor that she forthwith took the baby for her own, to love and to educate. Then she told how she tried by smiles and little attentions to cheer up a very old woman in the Hospital, and was astonished to hear her say that this was the first time in her long life that anyone had smiled or looked lovingly upon her. Afterward some boys wept at leaving the Hospital and going home where no one smiled at them. Now we all know that Jesus brought the love of God into our human lives, but did you realize that he brought most of our everyday family love? Most of the tenderness and unselfishness that glorify life in our homes? I did not, and the wonder of it has remained with me ever since.

Dr. Carleton then introduced her adopted daughter, a gentle little Chinese lady, whose clearness of thought and refinement of speech were very interesting. It was terrible to think what her life might have been.

RECEIPTS of the Woman's Union Missionary Society of America, from April 1 to April 30, 1911.

ALLAHABAD, INDIA.

Mass.—Cambridge, Mrs. B. V. Vaughan,
for Zenana work, \$10 00

CALCUTTA.

Mass.—Boston Br., Miss Cora Tux-
bury, Treas., Emmanuel Ch. Br.,
Mrs. J. Hammond, Treas., for
Zenana work, \$79 00

N. Y.—Primary Dept., Bedford Pres.
Ch. Bible School, Mrs. H. W.
Drake, Treas., for orphan, 28 62

Pa.—Phila. Br., Agnes W. Leavitt
scholarship, 30 00

Wis.—Milwaukee State Normal School,
Miss M. Cleary, Treas., for
Kamalin, 30 00

Total, \$167 62

CAWNPORE.

Mary Avery Merriman Orphanage.

N. Y.—Brooklyn, Miss E. E. McCartee,
for Mary Otki, 20.00; New
Brighton, Mrs. J. J. Wood, 2.00;
Stapleton Epworth League (Kings-
ley Ch.), 2.00; both for Parbulla, \$24 00

N. J.—Morristown Aux., Miss J. G.
Owen, Treas., to Miss Beach, for
electric fans, 45.00; for Dhunia, 7.50
(quarterly payment), 52 50

Pa.—Phila. Br., Mrs. Wm. Waterall,
Treas., for Alici and Pujaran, 40 00

Ill.—Chicago, S. S. Bethany Union Ch.,
Miss M. R. Marsh, Treas., for
Kara, 13 00

Calif.—Pasadena, Non Nobis Solum So-
ciety, 20.00; the Misses Munger,
for Ruth Lalli, 20.00, 40 00

Total, \$160 50

SHANGHAI, CHINA.

N. Y.—Freeville, Miss A. T. Van Sant-
voord, Dr. Newell's salary, 600.00;
Teacher's support, 40.00; N. Y.
City, Ch. of the Holy Faith, Mrs.
Nutting, for Evangelistic work,
3.00, \$643 00

Pa.—Robeson, Mrs. S. E. Kciser,
Pupil Bridgman House, 5 00

Total, \$648 00

YOKOHAMA, JAPAN.

N. Y.—Brooklyn, Mrs. Peter McCartee,
15.00; Corona, Leverich Mem'l
Band, Mrs. M. Le Fort, Treas.,
15.00; Freeville, Miss A. T. Van
Santvoord, 60.00, all for their
Bible women. Lestershire, Prac-
tical B. Training School, Mr. W.
H. Pike, Treas., Miss Sophia Bod-
ler (Corsicana, Texas), for sup-
port of Miss Kiku Totoki, 60.00.
Total, \$150 00

GENERAL FUND.

Mass.—Boston Br., Mrs. Walter Baker
Mem'l Band, Miss E. B. Sharp,
Treas., 10.64; Miss C. E. Nowell,
1.00; Miss M. E. Magrath, 1.00,
both for an. membership, \$12 64

N. Y.—N. Y. City, Friend, per Dr. T.
R. Bridges, South Ch., 15.00;
Friend, 300.00, 315 00

N. J.—Newark Aux., Mrs. R. H. Allen,
Treas., freight fund, 5 00

Md.—Baltimore Br., Mrs. A. N. Bas-
table, Treas., Mrs. P. B. Milken,
1 00

Total, \$333 64

JUBILEE FUND.

Mass.—Lowell Missionary Com., Y. W.
C. Ass'n. Miss M. C. Field, Sec., \$5 00
R. 1.—Providence Aux., Miss M. C.
Stockbridge, Treas., Mrs. H. W.
Wilkinson, 10 00

N. Y.—Brooklyn, Miss S. W. Moore,
5.00; Miss M. J. Syme, 10.00.
Ithaca, Mrs. F. B. Gill, Miss A.
M. Stoddard, Mrs. H. A. St. John,
10.00; Presb. W. Mis. Soc., Miss
E. S. Williams, Treas., Ithaca
Jubilee meeting, 58.50. N. Y. City,
Miss J. H. Park, per Mrs. J. E.
Johnson, 25.00; A. Friend, per
Miss H. L. Kingsbury, 8.00; per
Mrs. S. J. Broadwell, 39.00.

Searsdale, Mrs. J. P. Allen, 25.00, 180 50

Pa.—Phila. Br., Miss Waters, 1.00;
Lancaster, Miss S. S. Le Feore,
5.00, 6 00

Calif.—Pasadena, Miss G. R. Ward,
5 00

Total, \$206 50

FROM WOMAN'S LEAGUE.

Clinton Ave. Cong. Church, Brooklyn.

Mrs. W. P. Halsted, Mrs. Clarence Ken-
yon, Miss Helen Kenyon, Mrs.
Wm. Howard, Mrs. M. L. Roberts,
Mrs. J. R. Rogers, Mrs. W. W.
Marshall, Mrs. E. C. Treadwell,
Mrs. H. R. Jones, Mrs. W. E.
Thorp, Mrs. L. H. Carlisle, Mrs.
G. C. Halsted, Mrs. T. B. Mills,
Miss Josephine Roberts, Miss M.
L. Roberts, Mrs. W. J. Gelston,
Mrs. J. P. Allen, Mrs. Helen Lock-
wood, Miss L. M. Paine, Miss H.
W. Taney, Miss E. S. Hoxie,
Mrs. S. B. Sturges, Miss S. G.
Ayres, Mrs. Alex. Campbell, Miss
M. G. Pratt, Mrs. Shaws, Miss
Shaw, Misses Fish, Mrs. R. E.
Williamson, Mrs. Alex. Bacon,
Mrs. L. D. Brown, Mrs. A. R.
Paine, Mrs. C. J. Perry, Miss
Lydia Benedict, Mrs. C. F. Perry,
Mrs. H. C. Allen, Mrs. W. H.
Nichols, Mrs. C. C. Peck, Miss L.
S. Elwell, Mrs. W. J. Sherwood,
Mrs. G. W. Palmer, Mrs. A. H.
Seudder, Mrs. W. S. Chapin, Mrs.
W. P. Halsted, \$140 78

For General Fund, for Pupil in Bridg-
man School, China, 25 00

For Jubilee Fund, 38 00

Total, \$203 78

SUBSCRIPTIONS TO MISSIONARY LINK.

Albany Br., 12.50; Miss Crosby, .30; Phila. Br., 1.00;
Baltimore Br., .50. Total, \$14.30.

SUMMARY.

Allahabad, \$10 00
Calcutta, 167 62
Cawnpore, 169 50
China, 678 00
Japan, 150 00
General Fund, 474 42
Jubilee Fund, 244 50
Link subscriptions, 14 30

Total, \$1,908 34

MARGARETTA WEBB HOLDEN, Ass't Treas.

APRIL RECEIPTS OF PHILADELPHIA BRANCH.

(Mrs. William Waterall, Treas.)

Interest on Harriet Holland Fund, \$120 00
" " Elizabeth Scheffer Fund, 54 00
" " Mrs. Earley Fund, 27 50
" " Mrs. Martha T. Carroll Fund, 11 00
" " Miss Pechin Fund, 5 50
" " Miss Davidson Fund, 100 00
From Miss Howard-Smith, for work at Jhansi, 5 00
Through Miss Waters, Mr. C. F. Schoolman, 1 00

From Jno. A. Howell Memorial Board, for Foreign Missions, through Mrs. Zophar L. Howell:	
Miss Lizzie Howell,	\$1 00
Miss Emma Howell,	1 00
Mr. Zophar L. Howell,	1 00
Mrs. Zophar L. Howell,	1 00
Mrs. E. B. Whitman,	1 00
Mrs. George D. McCreary,	1 00
Mrs. William Gest,	1 00
Mrs. S. Gordon Armitage,	1 00
Mr. James W. Patterson,	1 00
Mrs. James W. Patterson,	1 00

Through Mrs. Geo. Erety Shoemaker:	
Mrs. James N. Mohr (incl. Link),	\$5 50
Miss C. L. Young (incl. Link),	1 50

From Miss Greenough, Anniversary Offering,	7 00
Through Miss Catharine L. Ireland:	2 00
Miss S. M. Lawrence,	15 00
Miss Elizabeth Demuth,	\$1 00
Mrs. C. H. Graff (incl. Link),	1 00
Mrs. William M. Wills,	3 00
Miss Godley,	1 00
Mrs. A. C. Ireland,	1 00
Mrs. George De S. Getz,	5 00
Miss M. J. Blakiston,	1 00
Mrs. George De Waele,	2 00
Mrs. Charles Watson,	2 00
Elizabeth Smith Watson,	2 00
Miss Ireland,	1 00
	5 00

	25 00

Total,	\$383 00

MISSIONS OF WOMAN'S UNION MISSIONARY SOCIETY.

INDIA: CALCUTTA: Gardner Memorial Orphanage, Zenana Work, Day Schools, Village Schools.

Address: Doremus House, 140 Dhar-
amtala Street, and Orphanage, 54 Elliott
Road.

ALLAHABAD: Converts' Home, Zenana Work,
Day Schools.

Address: ALLAHABAD: Woman's Union
Mission, 6 South Road.

CAWNPORE: Mary A. Merriman Orphanage,
Zenana Work, Day Schools, Evangelistic
Work.

Address: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospi-
tal and Dispensary, Nurses' Class, Zen-
ana Work, Day and Sabbath Schools.

Address: Ackerman-Hoyt Hospital.

FATEHPUR: Address: HASWA, U. P.: Miss
E. H. Todd.

CHINA: SHANGHAI: Margaret Williamson
Hospital and Dispensary, Bridgman Mem-
orial Boarding School, Day Schools,
Evangelistic Work.

Address: Medical Missionaries, Margaret
Williamson Hospital, West Gate; Other
missionaries, Bridgman Memorial School,
West Gate.

JAPAN: YOKOHAMA: Boarding School, Bible
School, Evangelistic Work, Day and
Sabbath Schools.

Address: Woman's Union Mission, 212
Bluff, Yokohama, Japan.

SHANGHAI, CHINA.

ENDOWED BEDS IN MARGARET WILLIAMSON HOSPITAL.

Julia Cumming Jones— } Mrs. E. Stanislaus Jones.
Mary Ogden Darrah— }

Robert and William Van Arsdale—Memorial by
their sister, Julia C. Van Arsdale Jones.

New Jersey—Miss Stevens.

Henry Ward Beecher— } Plymouth Foreign Mission-
Ruthy B. Hutchinson— } ary Society.

Mary Pruyn Memorial—Ladies in Albany.

Samuel Oakley Vander Poel—Mrs. S. Oakley Van-
der Poel.

Charlotte Otis Le Roy—Friends.

Emily W. Appleton—Mrs. William Appleton.

Mrs. Bela Mitchell—Mrs. Bela Mitchell.

The American—A Friend.

The White Memorial—Medical Mission Band, Balti-
more.

E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.

Drusilla Dorcas Memorial—A Friend in Boston.

Mrs. John D. Richardson Memorial—Legacy.

S. E. and H. P. Warner Memorial.

Frances C. I. Greenough—Mrs. Abel Stevens.

Emeline C. Buck—Mrs. Buck.

Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.

Elizabeth W. Clark— }

Jane Alexander Milligan—Mrs. John Story Gulick.

"Martha Memorial"—A Friend.

Mills Seminary—"Tolman Band." California.

Maria N. Johnson—A Friend.

"In Memoriam"—A Sister.

Maria S. Norris— } Miss Norris.
Mr. Wm. M. Norris.

Mrs. Sarah Willing Spotswood Memorial—By her
Daughter.

John B. Spotswood—Miss Anne R. Spotswood.

A. B. C. Beds—By Friends.

Sarah A. Wakeman Memorial—A Friend.

In Memoriam—A Friend.

Ellen Logan Smith—By her Mother.

Helen E. Brown—Shut-in Society.

Anna Corilla Yeomans— } Mr. George G. Yeomans.
Mrs. Anna Yeomans Harris
Miss Elizabeth L. Yeomans

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Sarah Scott Humphreys— }

Olive L. Standish—Mrs. Olive L. Standish.

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Perlie Raymond—Mrs. Mary E. Raymond.

Mrs. Mary Elliot Young—Poughkeepsie Branch.

Camilla Clarke—Mrs. Byron W. Clarke.

Sarah White Memorial—Miss Mary F. Wakeman.

Hannah Edwards Forbes— } Miss H. E. Forbes.

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Agnes Givan Crosby Allen—A Friend.

Sarah Ann Brown— } Ellen L. A. Brown.

Caroline Elmer Brown— }

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